

The Athenian Mercury:

Saturday, April 15. 1693.

Some of our Society happening lately upon a little Book entitled, *The Unlawfulness of Common-Prayer-Worship*, written with as little Charity as Judgment, and finding that by the boast of the Publisher and Prefacer, many hundreds were by the same confirm'd in what he calls the present Truth, but We think a silly Error, namely, That whoever uses, or is present at the publick Liturgy of the Ch. of England, were by the same guilty of downright Idolatry, We thought our selves Oblig'd, having often profess'd our selves Members of that Excellent Church, to do it right as far as able in this Matter, intending particularly to Answer the Authors bold Affirmations, and consider whatever he brings to prove his Assertions in a single Mercury: But meeting this Week with that Excellent Book, the *Tigurine Liturgy*, newly Translated, and published in our Language, We thought we had a fairer and less invidious Way offer'd, to silence at least this Angry Man in his Uncharitable Censures and Imputations, by comparing with some exactness this Liturgy with our own, and thereby proving, We think unanswerably, that the substance of both being the same, nay, the very Words and Expressions in many places, and on that account theirs either taken out of the Mass-Book, or ours not, that either this Author must necessarily condemn this pure Protestant Church of being guilty of Idolatry, or else acquit ours from so weak a Charge. And further, We think our selves bound to Declare, that this is not the Bookfellers, or any others doing, to promote the Sale of a Book, which is not doubted, but 'tis the Act of the Society, and the Extract we make from it shall be done with as much fairness and faithfulness as is possible, and without any Reflections on those who are not of the same Judgment with ours.

'Twas upon the 29th. of Jan. 1523. as Sleidan tells us in his History, that the Canton of Zurich embrac'd publickly the Reform'd Religion, so far as to make a Decree, That the Gospel shou'd be preach'd among 'em out of the O. and N. Testament: But 'twas not, it seems, till 2 Years after, on 13 Apr. 1625, that they abolished the Mass, and as the same Author tells us, instituted in the room of it, both in their own City and adjacent Countreys, the Lord's Supper, reading the Scriptures, Preaching and Prayers in their own Language; and what those Prayers were, We are now about to enquire.

The Translation of all the Offices and publick Liturgies of this Church out of the Helvetic Language, was at the Instance of several Persons, both Laymen and Clergy, as he tells us in the Preface, attempted and perform'd by the Reverend Mr. John Conrad Weirly, now Minister of Wraisbury cum Langley in Bucks, and has the Authentick and Honourable Recommendation of no less than six Reverend Prelates of our Church, namely, my Lords of London, Coventry and Litchfield, Bangor, Norwich, Chester, Peterborough, as a Work that may be of very good satisfaction and use — And that it may be of more use, and give a more general satisfaction, We here attempt this Abstract of it, and comparison with our own Liturgy; their words we'll give exactly as we find 'em, and leave the World to judge whether the consequences we make from them be fair and genuine.

The Book begins, after the Dedication to Q. Mary, with a Prayer for their present Majesties, and for the Ch. of Engl. compos'd by the most Reverend Father in God Antonius Klingbrus, Lord Antistes of the Ch. of Zurich, annexed to their ordinary Service, and appointed to be read in all the Churches, Chappels, Schools, and Families of his Diocess] Hence observe, among the Protestants in Switzerland a subordination of Pastors, which we look upon as the Essence of Episcopacy; and he who presides amongst them has even more power than any Bp. in England to compose a Form of Prayer, not only for all Churches, but even as far as private Families, farther than the Church of England ever went. Again observe, he's a Lord Antistes, which is full as bad in Latin as a Lord Bishop in England. In the body of the Prayer they speak very honourably of his Majesty, owning him by the true Title of Defender of the Church, &c. which God grant he may long continue.

The Preface is Writ by the Tigurine Clergy themselves, who own and attest this as a true Scheme of their Liturgy: In which Preface they reckon it among the Impudent Calumnies cast upon 'em, "That the Dead were cast out by 'em

"without making any further mention of 'em to their Praise" and Civil Honour; and what they mean by this Civil Honour, see after on the Title of their Burials.

They assert, "That the Holy Apostolick Christian Ch. had the Orthodox Doctrine, Prayers, Confession, Remission of Sins, &c. the very same say they hath the Ch. of Zurich] And what Prayers those are, what sort of Confession, which they doubt not to be Apostolick, see after on these particular Heads; and yet they assert a little lower, That they have discharg'd their Church of all superstitious Ceremonies, and kept close to Ancient Primitive Simplicity.

To proceed to the Translators Preface: He says in't, That he hopes this Translation won't offend any reasonable English Protestant] and We're of the same mind, but We Wish all who are fond of the Name of Protestant, were but reasonable too, and then there wou'd not at least be so great differences between us.

He further observes, "That no Minister in the Ch. of Zurich, tho' never so Eloquent, is to pray at any time in the Ch. without a Form, because, he adds, they are sensible "set Forms, are more Edifying, and sooner got by Heart, tho' in private Families they permit 'em to pray without 'em] A strictness greater even than ours, it being the general Opinion of the English Episcopal Divines (as We may irrefragably gather from their Practice) that 'tis lawful to use Words of our own in the Prayer immediately before Sermon. And he says yet more, repeating it also below in the Remarks and Orders, "That if any of their Ministers refuse to comply with this their publick Liturgy, they wou'd be Degraded for the same.]

Then after as modest and handsome Apology for want of neatness and purity in his Translation, by reason of the difficulty of the English Tongue, he ends the Preface with a hearty Prayer, That this Piece may produce some Effects of Concord and Unity in such as think they do well in separating from the Church of England, which he tells us, all true Protestants beyond Sea look upon as a true Temple of the Lord of Hosts.

The whole Book is divided into 39 Titles, being as many different Goldly Forms or Offices for different occasions — We shall take notice of all those which have any thing more remarkable, and leave the rest to the perusal of the devout and well disposed Reader.

The I. Title is, *A Form of Morning Prayer*, appointed to be read on Sundays, and throughout the whole Week before the Sermon. The first Prayer there being of the same Nature, and many of the same words which are us'd in our Litany and Prayer for the State of Christ's Church Militant in the second Service, as will plainly appear to any who will be at the pains of comparing one with another, as we have done, and found it answering the several following suffrages of our Litany in these particulars:

1. We pray, "That it may please God to give us increase of Grace, that we may hear meekly his WORD — They, "That God wou'd please to reveal to 'em his Holy WORD, p. 1.

2. We — "That he'd bring into the way of Truth all such as have erred and are deceived: — They, that he'd again "bring into the right way all such as go astray, p. 2.

3. We — "That he'd keep and strengthen in the true "Worshipping of him their Majesties, &c. — They to the same substance, tho' nearer the words of the Prayer for the Ch. Militant, praying also for their Governours by their usual Title and Title, in the manner of the Ch. of England, and for their Burgermaster by the Title of his Grace, p. 2.

4. We — "That he'd succour, help and comfort all that "are in Danger, Necessity and Tribulation — They, that he'd "strengthen all that are in miseries and calamities, Tribulation, Necessities and Dangers, &c. p. 2, 3.

5. We — "That he'd Rule and Govern his Holy Ch. universal in the right Way — They also pray for the Universal Church, p. 3.

6. We — "That he'd preserve all sick Persons, and shew "pity on all Prisoners and Captives; And further pray for "all that are desolate and oppress'd — They for all poor Prisoners, all sick and Afflicted Persons, p. 3.

7. We — "That God wou'd give and preserve to our use "the kindly fruits of the Earth — They, that he'd blefs and encrease the fruits of the Earth, — This ended, the Minister exhorts 'em in order to obtain such Favours to pray further with

with Faith and Devotion, Repeating immediately the *LORDS PRAYER* — the first time in this Office, p. 4, 5. in the same manner as We at the End of our *Litany*.

In the *Orders and Remarks* on this Title, we are told the Minister, after these Prayers,

1. Falls down upon his Knees in the *Pulpit*, and Prays privately for himself before Sermon.] So our Ministers.

2. Names his Text, and Preaches without Book,] as some of ours, others not, both *Church* and *Dissenters*.

3. They have *Bells*, which they think not Sacred, but yet *Chime* their People with 'em to Church.

4. They Begin and End every Service on *Sundays, Tuesdays* and *Holy-days*, with a Hymn or some Verses of a Psalm, p. 6, 7.

II. Title — *Sund. Morn. Prayer after Sermon* — 1. Banes Publisht in almost all the same Words with ours.

2. Commemoration of the Dead, much more full and positive than ours, see *Burials* below.

3. *Parag.* — p. 10. A general Confession of Sins, repeated by the People after the Minister — as ours, p. 10.

4. Prayer after Confession, much of the same Nature with that before Sermon, but something more resembling ours for the Church Militant. p. 15. The *Lords Prayer* again in the same Service.] Nor is it more than twice repeated in any of our Offices — unless more be added, and then 'tis also oftner in theirs.

Order. p. 16. Baptism in a *Font*, p. 17. Quire and Singing Boys, p. 18. Organs in *Holland*, Trumpets at *Bern* in their Churches, no Instruments of Musick at *Zurich*, tho' they Wish they had, and are sorry they were given or sold to the Popish Cantons of *Lucern* in the Heat of the Reformation, but if it could be done without the Offence of *Weaker Brethren*, often declare they'd fain bring 'em in again.

In the *Orders and Remarks*, p. 21, 22, 23. We find, no Prayers to be us'd in the Church besides these, unless when the Senate appoints it on extraordinary Occasions, (and those provided for as below) nor are then the Ordinary Forms to be Omitted, those who refuse to read them being suspended as *Schismatics*, and if they persist Disobedient and Obstinate, remov'd *ab Officio & Beneficio*. With the Lord's Prayer they Begin and End publick and private Service, their Children always repeating it before and after Dinner and Supper. It is thought Sacrilege to Omit it in Religious Duties; and the Author "Cou'd never persuade any to believe he had seen or Discours'd with any People pretending to be the purest Protestants, who seldom or never us'd that Prayer.

Title IV. p. 24. Is the Form of *Evening Prayer*, after which Rules for Preaching — one of the most remarkable, "That they must not Preach up meer Morality, without the Energy of Faith.

Title VI. A particular Prayer for *Tuesday*, containing an Excellent Confession.

IX. Exposition on the Bible, *Wednesdays* and *Saturd. Wedn. Even.* p. 44. they Pray'd in K. James his time, "For us their Suffering Brethren in *Engl. Scotl. and Ireland*, &c.] Now who were the great Sufferers here in that Reign but the *Church of England*?

XIII. p. 66. Their Catechising, *Saturdays* and *Sundays*, beginning with the *Lords Prayer*, *Creed*, and *Ten Commandments*, then Examining the Children out of the *Tigurine Catechise* — all Parents being Oblig'd to bring their Children to the Church for that End —] as Ours are too by our *Canon and Rubric*. Those absent from Sermon or Service, tho' but on Week-days, if Obstinate, Imprison'd and Fin'd by the Magistrate.

XIV. Catechising is concluded with the *Lords Prayer* and a Psalm.

XV. Is the Form of Baptism — wherein Godfathers and Godmothers are requir'd, see p. 81. the Introduction is to the same Sense of the first Prayer, and almost in the same Words with ours, the Gospel the very same, from the 10th. of *St. Mark*, then another short Exhortation like our *Dear-ly Beloved*, &c. then the *Creed*, as it follows in ours: After a third the Godmother brings the Child to the Font, and holds it while the Minister pours Water three times upon it. Baptism is never to be Administred in any private House, unless the Child dangerously Ill, but in the Parish Church, and no Minister dares Christen a Child without Sureties.

XVI. Is the *Lord's Supper*, p. 94. After the Explanation of the Nature of this Sacrament, like our Exhortation, follows the Confession, as in ours, then the Epistle, and afterwards that Angelical Hymn, *Glory be to God on high, in Earth Peace*, &c. hardly differing in 3 Words from that the Ch. of Eng. uses in the same Service, p. 99, 100, 101. next the Gospel, with *Glory be to thee O God*, repeated as soon as 'tis named, and Thanks afterwards, as with us; then the *Creed* and *Lords Prayer* —] which last, We dare be confident, was never Omitted in any Celebration of this Ordinance, Ancient or Modern, except those of our Dissenting Brethren here in *England*: Then the *Sursum Corda*, or *Lift up your Hearts* —

as us'd by us and the Primitive Churches, p. 108. then the Form of Consecration, almost to a tittle the same with ours, 109, 110. The Ministers carry the Bread to the Communicants, after which they sing a Noble Hymn, *alternatim*, or Verse by Verse: They use Wafer-Bread, and Wooden Chalice, but leave Strangers at Liberty.

'Tis but fair that We Observe, the People receive in the City Churches, sitting or standing, the Ministers all standing, and so the People too in Country Churches, coming forth to the Table — But none, he says, will believe, that there are any Protestants in *England* who refuse to take the Sacrament in their own settled National Church on no other Account but because they are enjoyn'd by the Canons of that Church to take it Kneeling, several Germans chusing to receive Kneeling here in *England*, when left to their Liberty. Ministers are to Reprove *Bad Livers*, to reconcile those in Malice, and if Obstinate, keep from the Sacrament, and inform the Magistrate, who Imprisons and Feeds 'em with Bread and Water 'till some Visible Signs of Amendment, and Blasphemers dye without Mercy.

Their Form of *Matrimony* follows, not unlike ours, with Banes or License, which those that have not are Cited into the Court. One very pretty Custom they have, p. 150. That if two Persons are Engag'd to each other, and the Parents refuse to Consent, only on account of the Poverty of the one of the Parties, they are Cited before the Court, and if they can bring no Objection against either of the Persons Morals, they are not suffer'd to hinder the Marriage. Another pretty Custom is, that the Bride on her *Wedding-day* and some time after, wears a Garland both in the Church and out on't, platted of *Marjoram, Rosemary*, and other Sweet Herbs, embroider'd with Gold and set with Pearls — but if with Child before Marriage, strictly forbidden to Wear it.

The XVIII Title is their *Burial-Form*, in this manner, p. 146. "Whereas Almighty God hath taken out of this Thrall-dom, and call'd to his Fatherly Mercy and Glory our Dear Brother, &c.] Not very far different sure from our own, — Forasmuch as it hath pleased Almighty God to take unto himself the Soul of our Dear Brother here departed, &c. where our Hope of Resurrection to Eternal Life, if it should be an Error on the Charitable side, is yet much less full and positive than this Assertion, That God hath call'd their Brother or Sister to his Fatherly Mercy and Glory; and as full or yet fuller in the Commemoration of the Dead, already mention'd, p. 9. where they say, they are translated into everlasting Joy and Blessedness. Two things only remain to be enquir'd into — Whether the Minister ben't at Liberty to deny this Christian Burial to ill People? — and, Whether their People are as ill as ours? To the first, there none are excepted out of it but those that are Dead-born, or such as lay Violent Hands upon themselves, p. 152. whereas We also Except the Unbaptized and Excommunicated. To the second, We Wish they were better than We now are; but their own Publick Confessions, wherein sure they'd insert nothing false, shew us quite otherwise: They acknowledge, p. 233. and other places, that they are guilty of *Cursing and Blaspheming, Intemperance and Drunkenness, Pride, Vanity, Lasciviousness*, and many other gross and scandalous Sins.

Title XIX. is a Prayer for *Christmas*. XX. For *New-Years-Day*. XXI. For *Easter*. XXII. For *Ascension*; and XXIII. For *Whitsuntide*. XXIV. On their Consecration or Dedication of any Church, Blessing God therein for the Enjoyment of so many Holy Churches, Chappels, &c. design'd for Prayer and Divine Service, &c. — The rest of the Book contains Prayers on several Extraordinary Occasions.

Now to recapitulate: From the whole We think 'tis plain, that this Church of *Zurich* agrees with the Ch. of *Engl.* in that which is the Essence of Episcopacy, *Presidency* and *Diocesan Power*, besides the Lordship: That it holds Forms lawful, and enjoyn'd Forms; that it has a set Liturgy, and Obliges all its Ministers to use it, and suspends those that deny it: And to make short, that the Celebration of all its Sacred Offices are in the main, nay, most of the Circumstances, the very Words the same with ours: Whence, either they too must be Idolaters, or We can't be so.

We further affirm, that the *Tigurine Churches* are not singular in this Matter; that most, if not all the Foreign Protestant Churches have Bishops, either *Name* or *Thing*, and some both, nay, Arch-Bishops. That they have all Liturgies, that they use the *Te Deum* in many places, the *Magnificat*, &c. in most, The *Lord's Prayer* in all, which We think are Forms. And that We think We can make good every word We have here asserted, and much more, and that upon the whole We wou'd earnestly desire those who show so much more ill Nature than Christianity in their terrible Censures of us before recited, that they wou'd consider what they do, in making not only us but all the Protestant Churches in the World beside guilty of Idolatry, which is one of the blackest Sins that excludes out of Heaven.